

spiritualisation of Dionysus-worship proceeds along the lines of his own thought, not on those already fixed by the Orphic teachers.

P. 8. 1. 15. Asia all that by the salt sea lies. &c. 1. *Le.* the coasts of Asia Minor inhabited by Greeks, Ionia, Aeolis, and Doris.

P. 8. 1. 27. From Dian seed. 1—*Dian* = belonging to Zeus. The name Dionysus seemed to be derived from *Aw*, the genitive of "Zeus."

P. 9. 1. 50. Should this Theban town essay with wrath and battle. &c. 1—This suggestion of a possibility which is never realised or approached is perhaps a mark of the unrevised condition of the play. The same may be said of the repetitions in the Prologue.

Pp. 10-14. 11. 64-169.—This first song of the Chorus covers a great deal of Bacchic doctrine and myth. The first strophe, "Oh blessed he in all wise," &c., describes the bliss of Bacchic purity; the anti-strophe gives the two births of Dionysus, from *Semele** and from the body of Zeus, mentioning his mystic epiphanies as Bull and as Serpent. The next strophe is an appeal to Thebes, the birthplace or "nurse" of the God's mother, *Semele*⁴ in the anti-strophe, an appeal to the cavern in Crete, the birthplace of Zeus, the God's father, and the original home of the mystic Timbrel. The Epode, or closing song, is full, not of doctrine, but of the pure poetry of the worship.

Pp. 14-23. 11. 170-369. Teiresias and Cadmus. 1—Teiresias seems to be not a spokesman of the poet's own views—far from it—but a type of the more cultured